Education for Lawfulness in Palermo schools as the modern schools

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Abstract *Thousands of EU migrants without a home and in poverty, mostly of Roma origin, live in desperate and dangerous situations throughout Sweden while the country's authorities deliberately deny them access to the most basic services. This is the conclusion of a new report by Amnesty International. Sweden: A cold welcome: Human rights of Rome and other "vulnerable EU citizens" at risk concludes that marginalized migrants in the EU face insurmountable obstacles to access to shelter, sanitation and health services, in a situation that violates their rights. Human rights, rights that Sweden has an obligation to make real for all people living in the country. The authorities are in fact abandoning to their fate people who have exercised their right to freedom of movement within the EU in search of a better life.*

Keywords: *ethnicity, collective, identities, processes, of subjectivities, positive ethnicity, Studies on ethnicity*

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Thousands of Roma face a constant struggle in Sweden for food, sanitation and medical care. In winter, when temperatures collapse, this becomes a struggle for survival. "Sleeping in tents, cars or temporary settlements on the outskirts of cities, thousands of Roma face a constant struggle in Sweden for food, sanitation and medi-

cal care. In winter, when temperatures collapse, this becomes a struggle for survival, "said Fotis Filippou, Amnesty International's deputy director for Europe.

"Harassment, discriminatory treatment by the police and the fact that the Swedish authorities do not recognize the rights of these EU migrants or address their basic needs reflect prejudice, discrimination and racism against the Roma population. They persist throughout Europe. "

The report is based on 58 interviews with migrants from the EU, all of them from Romania and the majority of Roma, as well as interviews with numerous civil society organizations and public officials from all over the country. Its main conclusion is that the inadequacy of the legal and political frameworks means that many people in this group slip through the cracks of the system, with serious consequences for their health and for their lives. In several localities they lack access to shelter, water, and sanitation and health services. The lack of access to shelter aggravates other problems, such as the fact that, having no permanent address, their ability to find a job is severely limited, and forces many people to resort to begging.

The authorities estimate that in Sweden there are some 4,700 people classified as "vulnerable EU citizens", although the figure is uncertain. Many of these people, though not all, are Roma. The Swedish government's approach to homeless EU migrants has been that these people must leave the country after three months, that even during this period they have very limited access to social support, and only their country of origin can be held responsible for human rights violations that suffer despite the abuses taking place in Swedish territory.

According to both Swedish and EU legislation, EU citizens can stay in Sweden for three months without any condition other than showing a valid identity document. The research carried out by Amnesty International has shown that, in their search for a better life, many "vulnerable EU citizens" stay much longer, visiting their country of origin occasionally or without visiting it.

Harassment, discriminatory treatment by the police and the fact that the Swedish authorities do not recognize the rights of these EU migrants or address their basic needs reflect prejudices, discrimination and racism against the Roma that persist in all Europe.

Some homeless EU migrants described to Amnesty International how they lived without water, sanitation and electricity in cabins in the forests, or slept under bridges despite freezing temperatures. A man in the north of Sweden spent the nights in the bus station until it closed at two in the morning, and then wandered through the city to subzero temperatures to avoid freezing.

Roma EU is as a migrant in Stockholm also suffers disproportionately harsh treatment by police. Several women interviewed in the city described how they had repeatedly left the place where they were begging, or had even taken them by force

to random locations outside the city, where they had left them. Stockholm police confirmed this practice, and argued that women disturbed the public order, although there was no evidence they had that kind of behavior and that begging is not prohibited or require a license.

Although many EU migrants without a home are denied their basic human rights, this does not happen throughout the country. In some municipalities, simple local policy changes have been introduced that make a real difference in terms of protecting the rights of EU migrants without a home, and allow them to live with dignity. In Lund and Gotland there are hostels open all year round where people can stay longer. Having a stable place to sleep is a huge relief for people in need, which provides a security and stability that allows them to plan for the future - for example, find work - and have a positive impact on the community in general.

The Swedish authorities must fulfill their legal obligations to ensure that all EU migrants living in poverty have access to shelter, water, sanitation services and subsidized health care.

"There are people who have been forced to live in terrible conditions for years, with the official but erroneous justification that these people are here temporarily and that the State has no obligations to it. However, there is another more humane and hospitable approach, "said Johanna Westeson, legal counsel for Amnesty International Sweden.

"The Swedish authorities must redouble their efforts to end discrimination against the Roma and must fulfill their legal obligations to ensure that all EU migrants living in poverty have access to shelter, water, and sanitation and hygiene services. Subsidized medical care. "

Additional information

Sweden has ratified various human rights treaties that guarantee civil, cultural, economic, political and social rights to all people in its territory, without discrimination; These treaties include the International Covenant on Economic, Social and Cultural Rights, the International Convention on the Elimination of All Forms of Racial Discrimination, both of the UN, and the European Convention on Human Rights.

Throughout the last century, Sweden sterilized, persecuted, snatched children and banned people from entering the country gypsies ; and the people of that ethnic minority were treated by the State for decades as "socially incapacitated". These ads have not been made by a militant NGO. It is the story of the Swedish Conservative Government, which in an unprecedented gesture in Europe, both for its intellectual honesty and for the breadth of respect for the truth, has decided to look back and dig into its darker files.

The idea is to settle accounts with the past to try to improve the present: "The situation that gypsies live today has to do with the historical discrimination they have been subjected to," says the so-called White Paper, which was presented this week in Stockholm, and in which are detailed the abuses committed with the gypsies from 1900.

The center-right coalition monitors the rise of the extreme right

The Minister of Integration, Erik Ullenhag, has defined those decades of impunity and state racism as "a dark and shameful period of Swedish history". His words have coincided with an episode that illustrates the current situation: on Wednesday, one of the gypsy women invited to give their testimony saw how the Sheraton hotel staff forbade her entry to breakfast.

Historical abuses, says the White Paper, followed a pattern invented centuries ago by monarchies European: began with the censuses that developed official bodies such as the Institute for Racial Biology or the Commission for Health and Welfare, which identified the gypsies who lived in the country. The first official documents described the gypsies as" undesirable groups for society" and as "a burden". Between 1934 and 1974, the State prescribed to Gypsy women the sterilization appealing to the "interest of the population policies", as it did Australia with the aborigines. There are no figures of victims, but in the Ministry of Integration they explain that one out of every four families consulted knows of a case of forced abortions and sterilization. The official organizations took custody of gypsy children who uprooted their families. The study also does not offer data on this custom, but Sophia Metelius, political advisor of the ministry, explains that it was "a systematic practice", especially in winter.

Stockholm admits that it banned Gypsies from entering Sweden until 1964, even though the fate of the minority under the expansion was known Nazi : experts estimate that at least 600,000 Roma and Sinti were exterminated in the Porrajmos, Devouring in calé, at the hands of the regime Hitlerian and other related.

The White Paper details the Swedish town councils that banned permanent settlement for Roma, and recalls that children were segregated in special classrooms and that they were prevented from accessing social services. "The idea was to make life impossible for them to leave the country," Metelius sums up.

Some of these practices still occur in various European countries, and gynophobia rides hard in France, Britain and Germany. In 2013, Paris evicted more than 20,000 gypsies from their slums. Berlin plans a law to prevent the Romanian and Bulgarian migrants - the majority, Roma - without work from staying more than six months in the country.

Next week, the European Union It will hold a special summit to evaluate the progress of the integration policies of the Roma minority. The overall picture is bleak, with peaks of racial hatred in Hungary, Slovakia and the Czech Republic.

In Sweden, a country of some nine and a half million inhabitants, today more than 50,000 Roma live. At the moment, the authorities do not contemplate compensating the relatives of the victims of abuses, although the White Paper opens the door to the demands. The government has established the historical truth by crossing personal interviews with dozens of gypsies and official archives. "They are not new revelations. The gypsies have been telling us these stories for years, but they were ignored. Now, simply, we have compiled the official documents and we have crossed them with testimonies, "says Sophia Metelius.

The center-right coalition monitors the sharp rise in the polls of the extreme right (10% of the vote), and has been proposed to combat xenophobic messages with a firm defense of the Swedish progressive tradition.

The massive acceptance of refugees Syrians is one of the policies with which liberals and conservatives want to demonstrate that populist catastrophism should not inevitably become a self-fulfilling prophecy. The recognition of the savages committed with the gypsies walks in that same direction. The irony is that the civilized and tolerant north was not so.Hope that this unusual exercise cunda memory and respect.

Translators are mediators between cultural systems, as well as mediators between languages. The translators of legal texts are, therefore, also mediators between legal systems.The translations of legal texts presents specific challenges since it is, if not essential, at least useful to know both the legal system of the source language as the system of the target language. It is also essential to understand the legal reasoning of the text. We are talking about a complex process since the translator of legal texts must know the cultural and social peculiarities of each legal system. A legal translation should be as faithful as possible to the content and style of the source text, but at the same time it must be clearly understandable to the final reader. Sweden is, with its language, culture and legal system, very different from Spain. Reviewing some of the Swedish features I will try to make this Scandinavian country a little more known.

At first sight, Swedish, the mother tongue of approximately 9 million people, can be considered a very minority language. It is true that, compared to Spanish - the second most spoken language in the world, with more than 400 mil- lion Spanish speakers-, Swedish is a language spoken by very few. However, thanks to the Scandinavian linguistic community, the position of the Swedish language is strengthened since the Scandinavians can understand each other. Swedish, Danish and Norwegian are languages spoken by some 20 million people.

Although Swedish is the main language or national language of Sweden, Swedish law only considers it the official language in its international relations. Swedish is also the official language of the Finnish autonomous region of the Åland Islands and the second official language of Finland.

The Swedish language law of 2009 states that Swedish is the "main language" of Sweden, but also includes five minority protected languages: Finnish, Sami, Meänkieli, Roma and Yiddish. Finnish is spoken in Sweden for about 210 000 people, the meänkieli, a Finnish dialect, for about 40 000. Sami, which is the language spoken in Lapland, a region that stretches across northern Norway, Sweden, Finland and the Kola peninsula, northwest of Russia, has about 20 000 speakers. These first three languages are specially protected through the Swedish law of national minorities and minority languages, which provides rights and obligations similar to those in Spain in relation to co-official languages, such as the right to use these languages in the communication between citizens and public authorities.

The Roma is spoken by about 40 000 Roma. The Yiddish, although only about 4000 Swedes speak it -Basically in the family and religious-, it has also been included as a protected minority language since, like other languages, it is considered to belong to the Swedish cultural heritage.

Some notes on the development of the Swedish language

The Swedish form, along with Danish, Norwegian, Icelandic and Faroese (a language spoken by some 48 000 people in the Faroe Islands and for about 12 000 in Denmark), asubset of the Germanic languages, within the family of Indo-European languages. Swedish, together with these other languages, derives from Old Norse (also called Old Icelandic or Old Norwegian). Since the year 800, during the time of the Vikings, Swedish can be distinguished as a language of its own, based on a runic script and half a century later began to use the Roman alphabet.

The influence of other languages in Swedish has always been great. Through Christianity adopted many words from Latin, which was the religious language until the Reformation in 1524. During the Middle Ages, thanks to the influence of German merchants of the Hanseatic League, the German also left a significant linguistic imprint in Sweden. In turn, during the seventeenth century, the immigration of Dutch, Walloons and Scots brought new elements to the Swedish language. In the eighteenth and nineteenth centuries, French was the language of fashion and also left an important trace in the Swedish language, partly because a Napoleon's marshal, Jean Bernadotte, was elected king of Sweden and Norway, calling himself Carlos. XIV Juan. Beyond foreign influences, one of the important developments in Swedish development was the codification of Swedish laws into a unique code of laws: *Svea rikes lag* of 1734, which defined the rules of legal language.

Multilingualism in Sweden

Due to the phenomenon of immigration, especially since the first post-war years, when the composition of the Swedish population changed radically, Sweden went from being a country of emigrants to being a country of immigrants. In fact, immigration constituted almost 45 % of the total population increase between 1944 and 1980. Thus, in just a few decades, Sweden became a multilingual community with several ethnic minorities. During World War II, the majority of immigrants were Jews and other refugees from Denmark and Norway fleeing from Nazism. In these cases, as in the case of tens of thousands of Finnish children who were taken into Swedish homes during the war, it was usually a more or less brief stay. Different was the case of the Baltics, especially Estonians, who in the final stage of the war fled to Sweden in the face of the Soviet threat, establishing themselves and integrating into Swedish society.

Since the 1980s, immigration in Sweden has been mainly due to the arrival of refugees from the Middle East and Latin America, and later from the Balkans. Currently, the 16th % of the inhabitants of Sweden come from abroad and have a mother tongue other than Swedish. Among the most spoken languages are Arabic (153 000), the Serbo-Croatian (122 000), the Kurdish (83 600) and Spanish (75 200).

Precisely because of the minority nature of the Swedish world and the importance of international and commercial relations in Sweden, the Swedish education system has privileged the teaching of foreign languages. At the beginning of the 19th century, the teaching of German and French was introduced into schools, apart from the compulsory study of Latin, which occupied a very important place until the middle of the 20th century. At the end of the 19th century, English became compulsory for high school students who studied mathematics and natural sciences and, after the Second World War, was introduced as the first compulsory foreign language since elementary school.

Today, besides English, it is studied at least a second foreign language, the most popular German, Spanish and French. It is estimated that 85 today % of Swedes write and speak English. Besides the fact of studying it in school, in Sweden, dubbing is hardly used, which is reserved mainly for children. The subtitles were imposed in Sweden primarily for economic reasons -Doing costs ten or fifteen times plus- but, also, because it has not been considered necessary to promote the Swedish language in this way. Thus, nowadays, in the same way that the Spanish public is reluctant to have to read subtitles, the Swedish public finds it strange to watch television series or dubbed movies.

2. The Swedish legal system: A brief comparative overview

Broadly speaking, it could be said that the main differences between the Swedish and Spanish legal systems are in the fundamental laws, the territorial organization and the sources of the legal order, although there is a difference that is more interesting for a translator: the style of communication, the language used in laws and official documents. According to the aforementioned Swedish law of the language, it is the obligation of the institutions to draft all their documents in a simple, correct and concise language, which allows everyone to understand it. Let's see first what are the main differences in the legal systems.

General characteristics of Swedish law

Swedish law is based mainly on the Germanic, although in many fields there is a clear influence of Roman law -even though not as much as in the right Spanish, while in others the influence of the Anglo-American system stands out. However, Swedish law retains a major difference with this, since the Swedish legal system relies heavily on legislation, while the precedent and judicial practice play a minor role. It could be said that the Swedish legal system is a middle ground between continental European law and the Anglo-American legal tradition of *common law*.

The main sources of Swedish law are legislation (laws, decrees and administrative provisions), legislative preparatory work and jurisprudence, with legislation being the primary source. The importance of preparatory work as a source of interpretation of the law is a special feature of Swedish law. However, as a law is consolidating, jurisprudence becomes more important as a source of interpretation.

Another significant feature of Swedish legislation is legislative cooperation with the other Nordic countries since the late nineteenth century, which has created a high degree of legal harmonization between the Scandinavian countries, especially in the field of civil law. Sweden joined the European Union in 1995 and since then, of course, Community legislation is part of the Swedish legal system.

The fundamental laws and the political system in Sweden

Until 1974, the main source of constitutional law was the Instrument of Government of 1809. The current Swedish Constitution is composed of four fundamental laws (*Grundlagar)*: the Instrument of Government of 1974 (*Regeringsformen)*, which contains the fundamental rules on the form of State, as well as a special chapter on the rights and fundamental freedoms of the individual; the law of succession of 1810 (*Successionsordningen)*, in which the hereditary order to the throne is regulated; the Press Freedom Act (*Tryckfrihetsförordningen)* of 1949, which guarantees freedom of the press in the printed media and the right of access to public documents; and the fundamental law of freedom of expression (*Yttrandefrihet-*

sgrundlagen) of 1991, which complements the law of freedom of the press by extending and adapting the protection of this right to television, radio, internet, etc. The law of the Parliament (*Riksdagsordningen)* of 1974, which regulates its operation, could also be considered part of Swedish constitutional law.

Sweden is a constitutional monarchy, based on the principle of popular sovereignty, parliamentary and local autonomy. The executive power corresponds to the cabinet of ministers, led by the prime minister, whose members are elected by the *Riksdag* (the Swedish Parliament) and answer before him. The Swedish monarch, as in other parliamentary monarchies such as the Spanish, is the head of state and performs purely ceremonial functions. The legislative power is deposited in the Parliament, composed of a single chamber of 349 members. The legislative initiative corresponds, as in Spain, to the Government and to each and every member of Parliament. All legislation is published in the ECR Legislative Swedish *(Svensk författningssamling, SFS),* equivalent to Official Gazette (BOE).

Unlike the Spanish system of constitutional justice, concentrated and specialized, articulated around the Constitutional Court (based in turn on the Austrian and German model), Sweden has a system of diffuse constitutional justice, similar to that of the Anglo-Saxon countries. That is, ordinary courts are in charge of controlling the constitutionality of laws and other provisions, and may not apply those rules that they believe manifestly conflict with a provision of the Constitution. However, a peculiarity of the Swedish system is that those administrative authorities that apply legal norms in the exercise of a justice or public administration function are also entitled to exercise this control of constitutionality, although in practice it is limited to regulations and administrative rules (not to provisions with the status of law). At the same time, there is a Legislative Council (*Lagrådet)* which, as an independent body composed of magistrates, has, among other functions, the control of prior constitutionality of the proposals of law that are presented in Parliament, through non- binding opinions. Its advisory nature resembles the Spanish Council of State.

Territorial organization

Sweden is a unitary State, organized in 21 provinces (*län)*, each with its own provincial council (*länsstyrelse)*. Also, in each province there is a provincial deputation (*landsting*) that covers several municipalities (*kommuner)*, each of them governed in turn by a municipal council (*kommunfullmäktige)*.

The judicial system

Being a unitary state, Sweden has a single center of political, legislative and judicial power. The Swedish judicial system is organized into two parallel jurisdictional orders: the general courts of common law, which deal with criminal and civil

matters, and the general administrative courts. The general courts of common law are courts of first instance (*tingsrätter)*, courts of appeal (*hovrätter)* and the Supreme Court *(Högsta Domstolen)*. The general administrative courts are the administrative provincial courts (*förvaltningsrätter)*, the administrative appeal courts (*kammarätter)* and the Administrative High Court (*Högsta förvaltning-sdomstolen)*.

In addition there are four special courts: the Labor Court (*Arbetsdomstolen*, matters relating to collective agreements and employer organizations), the Market Court (*Marknadsdomstolen*, matters relating to the improper marketing of products or services and competition), the Administrative Court of Appeal in Patent Matters (*Patentbesvärsrätten*) and, recently created, a specialized jurisdiction on signals in-telligence and counterintelligence (*Försvarsunderrättelsedomstolen* or *FRA-domstolen*, responsible for overseeing the limitations on the right to secrecy of com-munications). There are also a number of specialized courts generally integrated into the district courts: courts of land and environment*(Mark- och miljödomstolar),* the regional commissions of the tenancy and leases rustic arbi-tration *(hyres- och arrendenämnd)* immigration courts (*migrationsdomstolar)* and press freedom courts (*tryckfrihetsdomstolar)*.

The challenge of this communicative situation

In addition to the notable differences between the Swedish and Spanish legal systems, and the consequent difficulties in translating the terminology or the names of the institutions, another of the challenges -what I surely share with my col-leagues who translate to or from English- It is the difference between the style of writing legal texts. This is due, in part, to the fact that Spanish, by its very nature, tends to use longer sentences, with more complicated constructions, while Swedish uses a simpler, concise and shorter style. It is remarkable, for example, the difference between a Swedish and a Spanish sentence, by the style of language, the layout of the text and its extension.

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